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had's other-world journey to the Dark Island, with its beautiful flora and its fair palace, furnished with abundance of pleasant food, the helpful animal guide, the soporific melody of the Knight of Music, and the wonderful fairy boat owned by the princess of Tir fo Thuinn, though commonplaces of mediæval French and English romance, are also found in Irish tales which certainly antedate the earliest preserved Arthurian stories. In the light of these facts, it seems highly probable that in the stories of the Crop-eared Dog and of Eagle-Boy we have a body of genuine Irish tradition worked over in accordance with the general mediæval tendency to connect all sorts of stories with Arthur and the Round Table. The chief influences in this reworking seem to have been the rambling prose romances recounting the exploits of Galahad, who supplanted Perceval in the thirteenth century. Regarded from this point of view, the stories are of considerable importance, and students are under many obligations to Mr. Macalister for rendering available additional data toward establishing the relation of Celtic to mediæval romance.

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PUBLICATIONS OF THE AMERICAN ETHNOLOGICAL SOCIETY. Edited by FRANZ BOAS. Volume I. FOX TEXTS, by WILLIAM JONES. Leyden: E. J. Brill, 1907 [1908]. Pp. 383.

IBID. Volume II. WISHRAM TEXTS, by EDWARD SAPIR, together with WASCO TALES AND MYTHS, collected by JEREMIAH CURTIN and edited by EDWARD SAPIR. Leyden, 1909. Pp. xv, 314.

These two volumes are striking evidence of the new life of the American Ethnological Society; and the promise of a long series of such texts under the competent editorship of Dr. Boas is welcome news to Americanists, and in particular to those engaged in the study of the languages and literatures of the American Indians north of Mexico. The need for the publication of native texts is great; that for their record in the field still greater, by reason of the rapid disappearance of many Indian tribes and the increasing corruption and disuse of aboriginal speech. This is especially true of some of the Algonkian peoples, among whom Dr. Jones, the author of "Fox Texts," had so successfully labored. His transfer to another field of labor, and his subsequent death in the Philippine Islands, have deprived Algonkian linguistics, ethnology, and folk-lore of an investigator who, by his Indian ancestry and his scientific training, was so well qualified for the exceedingly difficult work which it was hoped he was to make the task of his whole life. This volume must, therefore, in some measure at least, serve as his monument. The six sections contain respectively native texts (in phonetic transcription) and English translations of five historical tales (pp. 8-37); twelve miscellaneous myths and traditions (pp. 38-135); twelve parables (pp. 136-181); nine stories of fasting, visions, and dreams (pp. 182-227); seventeen stories of the culture-hero, Wisa'kā (pp. 228-379); and four prayers (pp. 380-383). Some necessary comments and explanations are added in footnotes. The material here published formed "part of a mass of information obtained during the summers of 1901 and 1902, in connection with ethnological work done for the American Museum of Natural History, New York, and for the Bureau of American Ethnology, Washington;" and "what was imparted was done in friendship and by way of a gift, not all at once, but at leisure and bit by bit." Dr. Jones

was, indeed, fortunate in gathering such valuable material from the Foxes, who "are conservative to a degree perhaps not surpassed by another Algonkin people within the borders of the United States, unless it be their kindred, the so-called Mexican band of Kickapoos," and who "still cling to the life of the past with all that firm tenacity which has been their predominating trait ever since the day they were first known to the French, who found them a proud, formidable people up and down the western shores of Lake Michigan." Between the Foxes and the Ojibwa, with whom one would naturally compare them, certain differences in tale-telling exist. The Foxes, Dr. Jones tells us, "prefer the brief story and like to tell a tale in as short a form as it can be told;" while the Ojibwa "have a fondness for the long narrative; the more evenings it takes to finish the story, the better it is. The Ojibwa likes detail, is inclined to be digressive, and in temperament is more given to the display of fancy and emotion. In consequence the Ojibwa tale moves more slowly by reason of its garrulity; but it is of more value for the greater amount of information it reveals." This view the experience of the reviewer among the Canadian Ojibwa in general confirms. The Foxes prefer to tell many tales in one evening ("round the circle go the stories one after another") rather than to stretch one tale over many evenings; and the result of this method of procedure is "a tale generally so elliptical that it would not be altogether clear to an outsider who was not familiar with its setting;" while the "habit of rapid narration tends to develop a traditional stereotyped style, of which the best examples in the text are the stories of the culture-hero playing the rôle of the guest and the host." The present collection contains both fireside tales, whose only object is the common human one of "pure trifling merriment," and others "seriously meant to convey information and moral instruction." As to the English version of these Indian texts, the author says, "It is not an easy thing to convey the sense of Algonkin by means of an absolutely literal rendering. Yet the translation here offered is in a way fairly close; in some instances it may be too free, while in as many others it may be so close as to obscure the full sense of the original." On the whole, we may be sure, however, from the author's qualifications for the task, that he has acquitted himself well; and his untimely death prevents, in all probability, the larger tasks he had set himself ever being accomplished—by others. The historical tales relate to the contests of the Foxes with the Peorias and allied tribes, contact with the French etc. For the central Algonkian term for "French" (p. 9) Dr. Jones offers no exact etymology, simply noting that it "refers to something wooden." The feebleness of the political bond between the Foxes and the Sauks appears more than once in these tales (e. g. p. 34). The myth of "The Woman and the Dog" is a comparatively brief and simple version of a theme found in much more complicated form among the Athapascan Dog-Ribs, and elsewhere in Arctic America.¹ Another tale with northern affinities is that of the snaring of the sun (p. 79). The tale entitled "They that chase after the Bear" (pp. 70-75) is an interesting "nature-myth." It "attempts to account for some of the stars in the sky, and to explain the cause of the change of color of the leaves in autumn," and is evidently known to a number of Algonkian peoples besides the Foxes.

The wife-hunt of the mystery-endued youth, and the visit of the Red-Earth

¹ See F. Boas, "Dissemination of Tales among the Natives of North America," *Journ. Amer. Folk-Lore*, 1891, iv, 13, 20.

(Fox Indian) among the pigmies, also invite comparison with the lore of other tribes. In the tale of "The Ten that were Brothers together" (pp. 78-101) occur "the three well-known literary elements; viz., the trials of the youngest-born, the rolling skull, and the magic flight." Of the story of the old woman in love with her son-in-law, an Ojibwa version has been recorded by Schoolcraft. The myth of how "an opossum becomes disliked because of his pretty tail" (pp. 110-113) is, according to the author, "the only example of the trivial anecdote taken down in text." The tale of "The Grizzly Bear and the Skunk" (pp. 112-121), like corresponding myths of the Kooienay, and other tribes of the Rocky Mountain region, emphasizes the power of so small a creature to inspire fear in one so much larger than itself. The raccoon stories belong also to the Ojibwa, and a version of the tale of the "playing dead" of the raccoon was obtained by the writer of these lines from the Mississagas of Skugog, Ontario, in 1888. The "parables" treat of such topics as ability to banter and to receive banter gracefully; the moral weakness of some women and its cause; the unfaithful wife and her punishment; infidelity in love (especially in the case of human with superhuman or *manilou*); unnatural harlotry; ill-treatment of step-children; evil effect of improper preparation of holy food (the tale "Why an Old Man slew his Grandson" is impressive to the Fox mind); the desecration of the sacred bundle (e. g. by a wife to secure unnatural relation with a bear); the feebleness of absolute self-reliance unaided, and the necessity of supernatural help, especially in great crises, etc. In the stories of fasting, visions, and dreams, stress is laid upon the unwisdom and the danger of fasting overlong, etc. Other tales (e. g. the story of "The Two Youths that married the Daughters of Mesöswa," dreaded daughters of a dreaded father) speak of "the wonderful power obtained by two youths from transcendent sources while undergoing the ordeal of fasting." Again and again the serviceability of dreams and the danger of despising them are brought out.

In the "Stories of the Culture-Hero" (pp. 228-379) we are in the familiar cycle of the Algonkian demi-god and buffoon all in one. The Wisa'kä of the Foxes (his name occurs once as Wisa'kä'tcagwa, p. 356) corresponds to the Wisaketchak of the Crees, the Manabush (Manaboju, Naniboju) of the Menomini, Ojibwa, etc., the Glüskäp of the Micmacs, etc. His visits to the beaver, the skunk, the duck, the kingfisher, etc., are all related. Eight of the tales consist of two parts, — "the first, in which the culture-hero figures as the guest; and the second, in which he tries to play the host, but fails." In the Wisa'kä stories "the culture-hero moves, now as a buffoon doing tricks to others and having them done to him, and now as a benefactor and as an altruistic character; sometimes he is peevish and whimpering like a spoiled child, and stoops to acts most degrading for the accomplishment of an end; and again he rises to the dignity of a wise, all-powerful deity." The Foxes represent him almost always as dwelling with his grandmother (Earth), and only once (p. 233) is he spoken of as the father of children, — otherwise he is a bachelor, like the Micmac Glüskäp. Although (p. 348) he is said to have created the people, "his relation toward them is that of a nephew; he created them in the image of his mother." The "Story of Wisa'kä," given on pp. 336, 379, belongs with the tale of Manabush as recorded from the Menomini by Hoffman, and that of Naniboju from the Ojibwa by various authorities. Dr. Jones states that "it is the most sacred myth of the Foxes; and with the Sauks

it is the myth on which rests the *midēwiwin*, a religious society which preserves the most sacred forms of religious worship." This holds, too, of the Menomini and Ojibwa. This great myth,¹ which is really a sort of "dramatic rhapsody," consists of two parts, the first of which treats of "the struggle of the culture-hero with the manitous, in which the death of his mother, the flood, and the defeat of the manitous are the leading events;" and the second of "the pacification of the culture-hero by the manitous, and the restoration of peace, preliminary to setting the world in order for a home of the people." In Dr. Jones's pages we have here for the first time the extended native text of this notable myth in an Algonkian dialect, — fragments only in Ojibwa, Mississauga, Menomini, etc., having been recorded or published before. It will serve well as a basis for future comparison and interpretation. The tale of the catching and strangling of the *ducks*, who are made to dance with their eyes shut by Wīsa'kā (pp. 278-289), is told by the Ojibwa and Mississagags of Naniboju and the *turkeys*; the present writer obtained from the latter the native text of a portion of the myth.

The volume closes with a few prayers (spoken when a boy burns an offering of tobacco to a snake, when boys burn tobacco as an offering to the thunderers, when a woman cooks food for the ghosts), and "the words spoken to the dead." The prayer to the thunder "was one of the most fervent appeals that could be made by boys down to the time of men now of middle age," but it has now come to be "more or less a conventional thing." It was taught the boy by his father or some elder.

The second volume consists of native texts and English versions of Wishram myths (pp. 2-173), customs (pp. 174-193), letters (pp. 194-199), and non-mythical narratives (pp. 200-231) obtained by Dr. Sapir, for the most part in July-August, 1905, on the Yakima Reservation, in southern Washington, — with supplementary Upper Chinookan texts (pp. 232-235) collected by Dr. Franz Boas in 1892; also the English texts only of Wasco tales and myths (pp. 239-314) collected by Jeremiah Curtin in 1885 at Warm Spring Reservation, Oregon. The Wishram Indians, able still to speak their mother-tongue, a dialect of Upper Chinookan, number about a hundred and fifty; while the Wascos, who have the same language, are more numerous. The bulk of the material from the Wishram was obtained from "Louis Simpson, a fair example of the older type of Wishram Indian, now passing away." He is about seventy or seventy-five years old, a "civilized" Indian; superficially a convert to the ways of the whites; but, "judging by the contents of his mind, however, he is to all intents and purposes an unadulterated Indian; he implicitly believes in the truth of all the myths he narrated, no matter how puerile or ribald they might seem." Peter McGuff, the source of most of the rest of the material, "may serve as a type of the younger generation of Indian, though only a half-blood (his father was a negro, his mother is a full-blood Indian). His texts have "a certain number of un-Wishram phonetic peculiarities," due to long contact in early life with the Cascades Indians on the Columbia. Having been trained in the Agency School, he "reads and writes English well." The translation of the Wishram texts into English is quite literal, "corresponding paragraph for paragraph, and, in the main, sentence for sentence, to the Indian original."

Of the myths, the great majority are stories of Coyote as culture-hero, trans-

¹ See *Journal of American Folk-Lore*, 1891, ix, 193-213.

former, trickster, etc. "The conception that keeps them together is that of Coyote travelling up the great Columbia River as, in the main, corrector of the evils of the mythic or pre-Indian age, the order of the separate incidents being determined by the topographic sequence of the villages at which they are localized" (p. 2). In the Wishram Coyote cycle, the establishment of taboos, so marked a feature in the Coyote myth in Chinook and Kathlamet (as reported by Boas), is not strongly marked. So, too, in the Kootenay cycle, in which the travelling of Coyote (the myths commonly begin "Coyote was travelling") is the first incident of the story, as in Wishram. Some of the chief deeds of Coyote, according to the Wishram, are putting fish into the Columbia, making fish-trap and salmon-spear, killing the child-stealing woman-demon, transforming the mountain-monster, attempting to become the sun, visiting the land of ghosts, enslaving the wind, etc. Other animal-characters in Wishram mythology are the antelope, deer, skunk (younger brother of the coyote), eagle, weasel, raccoon, salmon, sparrow-hawk and chicken-hawk, bluejay, beaver, black and grizzly bear, rabbit, fox, crow, rattlesnake, crane, etc. In the Wasco stories appear also the dog, elk, seal, fish-hawk, mountain-sheep, panther, wild-cat, etc. As Dr. Sapir points out (p. 264), "the mythological importance of Coyote increases as we ascend the Columbia and approach the Great Basin area, his place on the coast (Chinook and Quinault) being largely taken by Bluejay." In the footnotes the author refers to the chief published analogues of these Wishram myths, so few comments in this relation are needed here. The present writer, from his study of the Kootenay "Coyote cycle" (texts in manuscript), is, however, able to add a few things. The child-stealing woman-demon of the Wishram and Wasco corresponds to the owl-kidnapper of the Kootenay, and in both cases she is killed by Coyote or by children. Being burned to death when her house is set on fire, or by being pushed over into the fire-pit, is one of the devices employed. In the Wishram myth the child-stealer is the wife of the Owl, who is made gray by Coyote throwing at him some of the ashes; in the corresponding Kootenay myth the pest of mosquitoes sprang up from the ashes of the Owl-Woman, blown about by the wind. In a number of other tales there are rather close correspondences with Kootenay, as to animal-characters, incidents, etc. From the Wasco material may be cited, in this respect, Coyote's making of birds from ashes (p. 267), the ascent to the sky on an arrow-chain (the Kootenay myth was published by Boas in 1891), the substitutes for the misbehaving sun (p. 308), etc. Concerning the chief figure in these myths, Dr. Sapir writes (with reference to Louis Simpson, his principal informant): "Coyote he considers as worthy of the highest respect, despite the ridiculous and lascivious sides of his character; and with him he is strongly inclined to identify the Christ of the whites, for both he and Coyote lived many generations ago, and appeared in this world to better the lot of mankind" (p. xi).

The texts relating to "Customs" treat of marriage, childhood, death, medicine-men, clothing, first salmon-catch, erection of stagings at Cascades, right to fish-catches, training for strength at Cascades, winter-bathing, rainbow and moon signs, Shaker grace at table. The "winter-bathing" was the penalty imposed upon a boy who had fallen asleep while listening to the myths told by the old men in winter (p. 189). With the Wishram the appearance of a rainbow signified that a woman would give birth to a child; stars close to the moon signify approaching death. The Shakers are probably the

most religious of the three Christian sects (the other two being the Catholics and the Methodists) now represented among the Indians of the Yakima Reservation, — “a number of Wishram hymns and religious texts are in use among them.” The four “Letters” given on pp. 194–199 “were translated into Wishram by my interpreter, Peter McGuff, from the English versions, given unaltered above, written by Indians who have been to school.” On p. 196 is given a Klickitat (Sahaptian) version of one of these letters. The “Non-Mythical Narratives” are concerned with a quarrel of the Wishram, a personal narrative (by Louis Simpson) of the Paiute war (pp. 204–227), a famine at the Cascades, a prophecy of the coming of the whites, etc. The material in Wishram published by Dr. Sapir forms the only extensive record of this language in existence in print, and it is satisfactory to learn that a complete study of it is soon to appear from his competent hand.

The typographical execution of these two volumes is good; and the method adopted of printing native text and English version on opposite pages is to be commended, as it will enable the publication of texts in certain Indian tongues where as yet an exact interlinear translation is impossible.

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